THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And ye shall know the truth, and the truth shall make you free*" (ST. JOHN 8: 32).

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## DEVOTION TO A DIVINE INSPIRATION.

BY LEROI C. SNOW, IN THE *Improvement Era*.

(*Concluded from page 519*).

In President Snow's own copy of the *Times and Seasons*, which I now have, he drew more particular attention, with his own indelible pencil, to this part of the Prophet's King Follett sermon than to any other reference in all the six volumes. This great hope in man's destiny, through strict obedience to the gospel, was in his mind so constantly that he frequently referred to it in the home circle, in his public discourses, both when addressing aged parents and when talking to little children, and many of his intimate friends know that it was a favorite theme in private and confidential conversations.

Few comparisons were more frequently repeated by President Snow in his public speaking than the following:

"As an illustration, here is an infant upon its mother's breast. It is without power or knowledge to feed and clothe itself. It is so helpless that it has to be fed by its mother. But see its possibilities! This infant has a father and a mother, though it knows scarcely anything about them. Who is its father? Who is its mother? Why, its father is an emperor, its mother is an empress, and they sit upon a throne, governing an empire. This little infant will some day, in all probability, sit upon his father's throne, and govern and control the empire, just as King Edward of England now sits upon the throne of his mother. We should have this in mind; for we are the sons of God, as much so and more, if possible, than we are the sons of our earthly fathers.

"You sisters, I suppose, have read that poem which my sister, Eliza R. Snow Smith, composed years ago, and which is sung quite frequently now in our meetings. It tells us that we not only have a Father in 'that high and glorious place,' but that we have a Mother, too; and you sisters will become as great as your Mother, if you are faithful."

Only a short time before his death, President Snow visited the

Brigham Young University, at Provo. President Brimhall escorted the party through one of the buildings; he wanted to reach the assembly room as soon as pssible, as the students had already gathered. They were going through one of the kindergarten rooms; President Brimhall had reached the door and was about to open it and go on when President Snow said: "Wait a moment, President Brimhall. I want to see these children at work; what are they doing?" Brother Brimhall replied that they were making clay spheres. "That is very interesting," the President said. "I want to watch them." He quietly watched the children for several minutes and then lifted a little girl, perhaps six years years of age, and stood her on a table. He then took the clay sphere from her hand, and, turning to Brother Brimhall, said:

"President Brimhall, these children are now at play, making mud worlds, the time will come when some of these boys, through their faithfulness to the gospel, will progress and develop in knowledge, intelligence and power, in future eternities, until they shall be able to go out into space where there is unorganized matter and call together the necessary elements, and through their knowledge of and control over the laws and powers of nature, to organize matter into worlds on which their posterity may dwell, and over which they shall rule as gods."

Every one present was deeply impressed, and President Brimhall says that he will never forget the thrill of the spirit of inspiration which filled his soul at the time.

We should realize clearly that Lorenzo Snow was not only deeply impressed by this revelation in his youth, but let us grasp the even more important fact that this impression remained fresh in his soul throughout his long life. It is my purpose, as stated before, to point out the motive or incentive which did most in President Lorenzo Snow's life to develop his character, in the hope that we might learn a practical lesson therefrom to apply in our own lives. We here have a splendid example of the effect and results in one man's life of the inspiration of a great ideal or hope; but we must know that the memory of this first impression was ever kept fresh, and not only the memory of it, but he proved his faith by his works, for President Snow realized fully that the great destiny of man was predicated entirely upon the condition of faithfulness to the gospel teachings. This he ever kept in mind and, I am sure, it was the deciding factor in his every act throughout his long and beautifully faithful life.

He taught that a man approaches godliness as fast as he approaches perfection; that a sinner cannot be saved in his sins; that the reward for righteousness is exaltation. He often quoted the words of the Lord to John:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3: 21).

So, in journeying along this "pathway of God and man," President Snow always had these two thoughts in mind: the great destiny of man, and the necessity of cleansing one's self from sin—living a pure life, in strict obedience to the gospel of Christ:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I. John 3: 2, 3).

President Snow composed the following beautiful poem about ten years before his death. It expresses these two thoughts, and is the result of a life-long obedience to the teaching revealed to him about fifty-two years before. The poem is addressed to Apostle Paul, and was written in reply to the apostle's epistle to the Philippians:

MAN'S DESTINY.

"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God" (Philippians 2: 5, 6).

Dear Brother:

Hast thou not been unwisely bold,
Man's destiny to thus unfold?
To raise, promote such high desire,
Such vast ambition thus inspire?

Still, 'tis no phantom that we trace
Man's ultimatum in life's race;
This royal path has long been trod
By righteous men, each now a God:

As Abra'm, Isaac, Jacob, too,
First babes, then men—to gods they grew.
As man now is, our God once was;
As now God is, so man may be,—
Which doth unfold man's destiny.

For John declares: When Christ we see
Like unto him we'll truly be.
And he who has this hope within,
Will purify himself from sin.

Who keep this object grand in view,
To folly, sin, will bid adieu,
Nor wallow in the mire anew;

Nor ever seek to grave his name
High on the shaft of worldly fame;
But here his ultimatum trace:
The head of all his spirit-race.

Ah, well: that taught by you, dear Paul,
Though much amazed, we see it all;
Our Father God, has ope'd our eyes.
We cannot view it otherwise.

The boy, like to his father grown,
Has but attained unto his own:
To grow to sire from state of son,
Is not 'gainst Nature's course to run.

A son of God, like God to be,
Would not be robbing Deity:
And he who has this hope within,
Will purify himself from sin.

You're right St. John, supremely right:
Whoe'er essays to climb this height,
Will cleanse himself of sin entire—
Or else 'twere needless to aspire.

—Lorenzo Snow.

About three months before President Snow's death he said, about the couplet:

As man is, God once was:
As God now is, man may be.

"That fulfilled Father Smith's declaration. Nothing was ever revealed more distinctly than that was to me. Of course, now that it is so well known it may not appear such a wonderful manifestation, but when I received it, the knowledge was marvelous to me.

He was in his eighty-eighth year when he made the above statement. Sixty-six years before, at the age of twenty-two, he received the Patriarch's blessing and also his first vision. The inspiration of that great truth was just as bright and clear in his old age as it was when he received it in his youth. It had been his constant light and guide on this "pathway of God and man;" it had been that "still small voice" which had ever warned him of sin and evil and whose promptings he always obeyed and followed.

This thought in the breasts of men, filled with the light of the Holy Spirit, will purify them and cleanse them from every improper ambition and every unholy desire. Let me plead with every young man in Israel to take this lesson to heart. Let it be the inspiration of our lives as it was the inspiration of President Snow's life. It was a bright, illuminating star before him all the time—in his heart, in his soul, and all through him.

I have endeavored to show how deeply this revelation from God burned into my father's very being when but a young man, and how true and faithful he remained to that early inspiration; and now, in conclusion, I wish to quote from one of his last statements, a testimony given but a short time before his death. His work on earth was nearly done, his mission was almost finished; he was about to return to his Maker, and with all the remaining strength of his soul he testified concerning the divinity of the work in which he and the Prophet Joseph Smith commenced their life's work when young men:

* * * A word or two about Joseph Smith. Perhaps there are very few men now living who were so well acquainted with Joseph Smith the Prophet as I was. I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the holy priesthood and the authority to baptize people for the remission of their sins, and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things. I am one who has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully for hours and hours, and whatever circumstances may occur in my life, as long as memory lasts this perfect knowledge will remain with me. * * *

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## THE SEASONS.

First comes blustering old whitehaired Winter, followed by a courtly train. Did we not shout "Winter is King!" when we were children and bounded out of the schoolroom with sparkling eyes and eager hearts to see who could first gain the pond where Jack Frost had spread a glistening sheet of ice? "Winter is King!" we murmur now more softly as we bow our heads submissively beneath his tyranny and smile upon his fair young cavaliers as they go prancing by upon their fleet charges, the white, graceful snow-flakes. Yes, we admit, Winter is king, and he bears his kingly crown of storm-clouds with a royal dignity: shuts from our gaze the sweet, fair face of heaven; bids us seek our firesides for comfort for he will afford no other; bows the hearts of the widow and orphans in lonely silent grief; robs the bright, warm earth of her green beauty, and forces us to acknowledge his power by depriving us of those endearing scenes which we so love to behold.

But hark! As you sit in mournful contemplation of the Destroyer and listen to the winds sighing in the chimney-top, clamoring at the window and perchance gently sweeping over your Æolian harp with a weird, touching cadence, cannot you hear the clarion voice of a distressed and restless spirit? Perhaps the winds are trying to be gay like the happy snow-flakes, but through their wild mirth we detect the voice of a spirit and its story is so strange, its laughter so wild and thrilling and its song so fantastic that we are absorbed and can listen to nothing else. "What are the wild winds saying?" Listen well and heed the lesson they speak in low and mysterious tones, for their words have a hidden meaning:

"We have seen many things;" they say, "we have visited

secret chambers, veiled from the gaze of the world, where human hearts lie faint and weary of life's dark and heavy burden. We have swept over battlefields and heard the groans of the dying, mingled with the roar of cannon and shouts of victory. Will man never cease to take his brother's life! We have seen the warrior's widow, and helpless child, in the bitterness of grief, call down curses upon the heads of those who plunged them into woe and loneliness. We have seen fierce struggles between man and man, between right and wrong, between light and darkness. Thou cans't never know the deep tide of earth's dark miseries, but be assured it is great. True we have seen the everlasting love of God poured out upon all His children: but, O Man! though

'Some flowers of Eden ye still inherit
The trail of the serpent is over them all.'

"We have swept over the graves of your departed and have sung a solemn requiem in the branches of cypress and weeping willow which overshadows their last, low homes. We have swept over sick and blighted lives of millions of earth's fair but fallen sons."

"Yes," they whistle, "We see so many woes in many lands 'that we bid you be contented with *your* lot.' Be content, though it be but lowly, and if you sigh, sigh for the many miseries of earth; for the blind, deluded souls who find not God; for the corroding worm—despair—which eats the heart of the young, fresh fruit; for the fair young flower plucked by careless hands then left to fade and die; sigh for the poor, tired hearts which seek for rest and rest can never find; for the many lips that quiver, the eyes that ever flow and the hearts that are sore and bruised. *We* see it! We know it!—Be thou content! *Thy* lot is blest and God will give thee strength. 'Doth not He who made thee know the limits of thy strength?' Be content; or, if thy soul be restless, rest not before thou hast alleviated, in some measure, the sufferings of mankind."

This is what the winds say, but we turn from them wearily to the pleasures of our cheerful firesides, and, obeying the wind's low moan, we are "content."

But Winter dies and in his footsteps follows a bright, fair form wearing the smooth, unwrinkled brow, the light, hopeful heart, the noble, unsullied soul of youth. He strews the earth with flowers and foliage and decks the world with beauty. He dimples the faces of little children with happy smiles and causes the old to feel again the cheerful ardor of youth; and as he passes, Nature awakes, smiles and lifts up her head and the little birds warble forth their praise and thanksgiving to their Maker. Even old huts feel the enlivening influence of his sunny warmth and, bathed in sunlight, laugh out to every passer-by. Insects awake and fill the air with busy noises, brooks gurgle and laugh and dance; men

go forth to till the ground, and everywhere we see the awakening busy joyousness and loveliness of life.

But Spring, too, must die, and in his stead comes the fiery, angry yet beautiful King of Summer riding in a chariot of fire, but, unlike Endymion, he grasps *firmly* the reins of his horses which look like burnished gold as he passes. His reign is short and sharp and, as he leaves us, he laughs at us mockingly for complaining of his warmth and says if our hearts were but as warm in charity, it would be well with us. But we turn aside: it is pleasanter to be complaining than complained of.

And now, in the distant horizon, drawn in a glorious chariot of burning clouds, we see coming towards us the most beautiful form of all, and we welcome him with a loud cheer and embrace him with hearts filled with fervent love. It is the dear ideal of our dreams—how we have prayed and longed for his coming! It is glorious, inspiring, melancholy Autumn! And he has brought with him his fair brothers—the incomparable golden clouds and sunsets. Lovely! We can but gaze and wonder and worship. Our hearts are full but we cannot reveal what is hidden within them; we only know it is a depth, a beauty, a glory indescribable, touching the very fount of feeling—such a feeling as when we seek our Father in subdued, reverent worship and ask Him in all fervent sincerity;

"What in me is dark
Illumine; what is low raise and support."

In fact, we cannot look upon the cloudy pictures of the sky without a thought of Elysium, and an emotion of the deepest reverence and love for the great Controller of the Seasons.

RUBY LAMONT.

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## LA SIERRA MADRE.

(THE MOTHER MOUNTAIN)

BY JOEL H. MARTINEAU.

O sweet is the breath of thy pine-robed hills,
Thy fountains sylvan bowers,
So sparkling and cool, feed the-hurrying rills,
Refreshing, life-giving thy showers;

The deer in the glade, the eagle in air,
The wild turkey strutting with pride,
The fierce timber-wolf, the panthers and bear,
The pools where the rainbow-trout hide.

Green are the grasses, sweet-scented the flowers,
The shrub with its bird-song and bees,
How sweet to my soul to linger for hours,
With the wild life 'neath sheltering trees.

—*Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 21, 1919.

## EDITORIAL.

### WHAT IT DOES FOR THEM.

GREAT fear is often expressed and seemingly honestly felt by many respectable people having access to the pulpit and the press and the ear of persons of influence, that the Mormon propaganda in Great Britain is a menace and a peril: that it tends to evil: that it is a curse and not a blessing. Nothing could be farther from the truth. The Mormon mission in Europe has been a prolific means of helping good people to the material and spiritual blessings, which make life happy and prosperous. It has opened the way for the converts it has made to a broader, more useful and successful life than seemed possible to them before they accepted the doctrines of the Church and identified themselves with its people. This is their almost universal testimony.

It may be possible (and would ordinarily be expected) that there were converts, who found themselves disappointed after leaving their native land and settling among strangers in far off Utah. The authentic instances of such cases, however, among the tens of thousands of English Mormons, are so few as to be negligible. We occasionally hear rumors of such, but where and when is there ever really found one? It is doubtful if in the eighty years of the mission here, and of more than eighty thousand converts, even so many as eighty people have ever complained of or regretted their conversion to Mormonism. More, perhaps, have lost their faith, for reasons known best to themselves, and have become disheartened and generally at outs with their former associates, and quite generally with everybody else; but they do not blame their disaffection to their conversion to Mormonism. Their complaint is against men whom they think do not live up to its principles. They see the mote in their neighbors' eyes, but forget the beam in their own. And even of this class how very few indeed have there ever been! Upon the contrary, how universally glad and happy, contented, prosperous, successful, full of hope and faith the British converts to Mormonism are and have always been.

This is so commonly true that all the world wonders at the unity, and the means that produce the unity and good-fellowship which characterize the Mormons in all their settlements, missions, and places of abode.

It used often to be said by an English gentleman, the New York managing director of one of the largest English insurance companies, a man of keen discernment, a student of matters affecting

the religious, social and economical welfare of his countrymen, that he thanked God for what Mormonism had done for his countrymen. It had liberated thousands of them from a hopeless condition of dependence, if not of penury, and given them the ambition and means to become freemen, land-owners, independent citizens in a country of opportunity to which they were transplanted; where they were now raising their families, under brighter prospects and conditions than would have ever come to them but for Mormonism. "Why," he said, "to adopt laws or regulations that should interfere with the work of the Mormons would be wickedness; the most foolish and cruel thing that could be done against my fellow countrymen. Governments ought rather to assist them in the beneficent work they were doing for the class of people of their conversion." How historically true this observation is!

A few notable instances of rising in the world, to places of eminence and power, will indicate the nature of Mormon influence upon the lives of its humble English converts. In religions, political, and commercial prosperity, many have attained distinction, who would probably have remained obscure but for Mormonism. Among these might be mentioned John Taylor, born in Westmorland, 1808, went to America, 1826, joined the Mormon Church in 1836, became an apostle and died as its President in 1887. A man of splendid character and distinction.

George Q. Cannon, born in Liverpool, 1827, went to America in 1842, was an apostle and died as first counselor to the President of the Church in 1901. He was also for years a highly-respected member of the United States Congress.

John R. Winder, born in 1820, in Kent, went to Utah, 1853, and held important offices in the State militia, and in Salt Lake City municipality. He was one of the counselors to the presiding bishop and died as first counselor to the President of the Church in 1910. Loved and respected by thousands.

Charles W. Penrose, born in London in 1832, went to Utah in 1861. Has held many offices, notably as legislator and journalist, became an apostle, and is now, at the age of eighty-seven, second counselor to the President of the Church.

William Budge, born in Lanarkshire, 1828. Went to Utah 1860. Held many offices of civic and religious importance, and died recently as President of the Logan Temple.

Charles W. Nibley, born in 1849, near Edinburgh, is the present Presiding Bishop of the Church. He is also a millionaire owner of sugar companies, and a conspicuous example of eminence in the material and religious world, due solely, he often declares, to his early and continued connection with the Mormon Church.

John T. Caine, born in the Isle of Man, in 1829, went to America in 1846, and to Utah in 1852. He held many offices of the highest distinction in Salt Lake City and Utah, and was member of Congress for several terms—an orphan boy, who happened to hear

a Mormon missionary preach at Peel. This led to his conversion to Mormonism and his great success in life.

John C. Cutler born in Sheffield, in 1846, went to Utah in 1861. Became a merchant, is now President of the oldest, strongest bank in Utah, and has served the State as its governor.

William Spry, born in Windsor, son of a tailor who was a convert to Mormonism, and took his family to Utah, where his son was educated, engaged in stock-raising and farming, rose to political prominence and served Utah two terms as its governor.

William Jennings, the Merchant Prince, was born near Birmingham, in 1823, went to America 1847, was converted by marrying a Mormon girl in 1851, went to Utah 1852, and attained a great fortune as merchant and banker, was Mayor of Salt Lake City. His hospitality was of international reputation—men of the greatest renown from all parts of the world having been entertained at Devereaux House—where it was his delight and that of his Mormon family to extend a courteous welcome to many visitors of reputation, who entered the gates of Zion.

These few names, occurring so readily to memory, but feebly illustrate the point that conversion to Mormonism, so far from being an evil, has proved to be the highest possible benefit to such men and to the tens of thousands that have accepted it in England, Wales, Scotland, and in other British possessions.

How stupid it appears, in the face of such facts easily to be ascertained, for intelligent people to let blind prejudice or bigotry or evil passions prevail, in forming adverse opinions upon the character and principles and people of Mormondom. The truth is what most fair men usually desire to know about most things. Why should an exception be made in considering the Mormons? It does not perhaps matter much to them, but the shame and pity of it is that their fellow-men should be made victims of deception, in their fear to honestly investigate and learn the truth for themselves. The truth, sought to be told and impressed by irrefutable facts, is bound to prevail. It cannot fail. The Mormons welcome its disclosure. They seek to establish it. Their propaganda has no other object. If it is not true that Mormonism is and has been always a blessing to its converts, how is it possible to account for its phenomenal success—for the great work its people have accomplished, for their high reputation in the world of commerce, education, music, literature and art?

J. F. W.

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**Appointment.**—Agreeable to the request of the General Boards of the Relief Society and of the Young Ladies' Mutual Improvement Association, we take pleasure in announcing the appointment of Sister Lucy E. W. Smith to have general charge of the woman's work as undertaken by these societies throughout the

European mission. Officers of these societies are requested to take note of Sister Smith's appointment and communicate with her at the mission headquarters, 295 Edge Lane, Liverpool.

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## TRUTH.

WHAT is truth? What is the definition of truth? There are many definitions. One, which I think all Latter-day Saints believe is, that whatever God reveals to His children upon the earth, both in the religious and scientific world, is Truth. In the Bible the Prophet Moses tells us that the Lord is a "God of truth and without iniquity, just, and right is He." We know that truth will prevail. The poets say, "truth crushed to earth will rise again." "Above all things, truth beareth away the victory." What a world of meaning in these words: "Truth beareth away the victory!" Are we obeying the truth, who believe the Lord has revealed it in this day and age? It was but the truth again restored to earth when the Lord revealed the gospel to Joseph Smith, Jr., the great latter-day prophet. It was only the truth again that came when the Holy Priesthood was restored by Peter, James and John, to Joseph Smith and Oliver Cowdery. It was only the truth, when the Lord told the prophet that the religious world drew near to Him with their lips, but that their hearts were far from Him. We have only to look at the state of the world to-day to realize this. Let us read the words of the young man spoken of by the Prophet Esdras, in the Apocrypha. He is telling King Darius why truth was the strongest thing upon the earth. "Great is truth and stronger than all things. All the earth calleth upon the truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing. As for the truth, it endureth, and is always strong, it liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just and refraineth from all unjust and wicked things and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth. * * * Great is the truth and mighty above all things" (I. Esdras 4: 35-41).

Is it not our duty as children of God to search for the truth, wherever it is to be found: whether in the histories and biographies of great and good men; at our work, in the fields, or the factory, or in the mines? God reveals His truth all around us: "Truth is truth wherever found, whether on Christian or heathen ground." Our Savior Himself bore witness to the Truth when He said, "Thy word is truth." We read that when the Lord was brought before Pilate He asked Jesus this question: "What is truth? * * * I find in him no fault at all." Nevertheless he was like

a great many in the high places of the world to-day when told the truth; they are too weak to accept and defend it.

The revelations of the Prophet Joseph tell us that: "Truth is knowledge of things as they are; and as they were; and as they are to come. * * * All truth is independent, in that sphere in which God has placed it to act for itself, as all intelligence also, otherwise there would be no existence, * * *" "The glory of God is intelligence, or, in other words, Light and Truth." Light and truth forsaketh that evil one. And we should teach our children the truth. We are under condemnation if we fail to do so. The words of that great man, Parley P. Pratt, are beautiful:

> O, Truth divine what treasures unrevealed
> In Thine exhaustless fountains are concealed,
> Words multiplied, how powerless to tell
> The infinitude with which our bosoms swell.

What deep thoughts such words bring forth! What truths are unrevealed to the human family yet, we know not. But Latter-day Saints are looking forward to the time when our Father in heaven will reveal a great many more truths to His children upon this earth. The words of Elder John Jaques's beautiful hymn, which we so often sing, and which I think is a favorite with most of the saints, show us again what a glorious thing Truth is:

> O, say, what is truth? 'Tis the fairest gem
> That the riches of worlds can produce;
> And priceless the value of truth will be, when
> The proud monarch's costliest diadem
> Is counted but dross and refuse.
>
> Yes, say, what is truth? 'Tis the brightest prize
> To which mortals or Gods can aspire:
> Go search in the depths where it glittering lies,
> Or ascend in pursuit to the loftiest skies;
> 'Tis an aim for the noblest desire.
>
> The sceptre may fall from the despot's grasp,
> When with winds of stern justice he copes.
> But the pillar of truth will endure to the last,
> And its firm-rooted bulwarks outstand the rude blast
> And the wreck of the fell tyrant's hopes.
>
> Then say, what is truth? 'Tis the last and the first.
> For the limits of time it steps o'er:
> Though the heavens depart, and the earth's fountains burst,
> Truth, the sum of existence will weather the worst,
> Eternal, unchanged, evermore.

And above all things, "Truth beareth away the victory."

Barnsley. ROBERT H. BRIGGS.

## CONTINUOUS REVELATION.

THE self styled orthodox churches of our day take shelter under the comfortable conclusion that no more revelation is needed, and that no more revelation is permitted by the ancient scriptures: and, further, that those who have the presumption to claim the blessing of present revelation, render themselves liable to all the plagues written in the Revelation of St. John the Divine. With these views inculcated in their minds from youth up, by their parents and preachers, however honest and pure of heart they may be, they cannot believe in a divine record like the Book of Mormon, or any other modern revelation, until they are made to see the error of this false notion. Hence it is plainly to be seen that the necessity of present revelation is the first point upon which honest inquirers must be satisfied, before they can feel at liberty to believe the great truths connected with the ushering in of the Dispensation of the Fulness of Times.

The fact that no doctrine of the gospel is so fully explained in the Bible that all people understand it correctly and alike, is one of the strongest reasons for the necessity of present revelation. But as no reason, however strong, can be sufficiently so if it is prohibited by the word of God, let us see whether there really exists any prohibition in the word of God, to His giving more of His will to man. The Scripture which bears the strongest appearance of this is found in Revelation, twenty-second chapter and eighteenth verse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Now, what book was here meant to which nothing was to be added? Was it the Bible? No, for there was no such book in existence at that time as the Bible, nor until many years after this injunction was given. Some of the Epistles now contained in the New Testament were scattered among all the churches of Asia and Palestine, while others were not yet written, so that it could not be the Bible that was meant by John when he said, "Whoso addeth to the words of this book," etc., but it must have been that particular book, the Revelation, which he was then completing, that was contemplated in the commandment.

If it were possible that the Lord intended there should be no more Scriptures given after the writing of that Revelation, then the Gospel of St. John must be rejected, because it was written several years after the Revelation, and John was liable to have all the plagues which were written in that book added to him, because of adding his Gospel after the Revelation was written; but the fact that he wrote his gospel afterwards, is good and sufficient proof that it was not meant there should be no more revelation given, no more scriptures written, or that the Lord would do no more great things in the earth, but only to prohibit any addition to that particular Revelation.

The same may also be said of the Lord's commandment to Israel through Moses, in Deuteronomy, fourth chapter and second verse: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it," etc. It is evident that the Lord intended this to prohibit any addition to the law only, and not to prohibit all further prophesyings, for if so, all the prophecies of the Old Testament, as well as the New, would have to be set aside as forbidden, and no sane person could take this view of it.

So very far were Moses and John from taking the view that the schools, professors, and Christians of the present day take of the discontinuance of revelations and prophecies, that Moses said he "would to God that all the Lord's people were Prophets," and prophesied himself that the Lord would raise up a Prophet like unto him, meaning Christ: and John, some eight or ten years after the Revelation, wrote his gospel, knowing there was no good reason why he should not, for it had been given in the Revelation itself, tenth chapter and eleventh verse: "Thou must prophesy again before many peoples and nations, and tongues, and kings." From these sayings we see plainly that Moses and John considered the way was perfectly clear for more revelations and prophesyings, as indeed it was, and is to-day, and ever will be.

The Bible is replete in every part with promises of revelations, prophecies, visions, and marvellous wonders to be wrought in the latter times. Jesus said, Matthew, twenty-fourth chapter fourteenth verse: "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Paul, also, in contemplating this great latter-day work, wrote to the Ephesians, first chapter tenth verse: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him." John, also, in the famous Revelation which Christians believe forbids more revelations, in the fourteenth chapter, sixth verse, teaches that another angel was to come, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," and this was not to be in his day, nor in any previous time but as is stated in the first verse of the fourth chapter, "which must be hereafter," alluding evidently to the day in which we live.

From the foregoing, we see unmistakably that instead of these great Prophets and Apostles declaring anything against further revelations, they all taught that there was to be revelation, ministering of angels, and a restoration of the gospel of the Kingdom, which Kingdom is now set up, and the gospel thereof is being preached to the nations of the earth; and one of the greatest obstacles the Elders of the Church have to meet and carefully remove, is the popular opinion that the canon of Scripture is full, and that there is to be no more revelation.

Another supposed objection to further revelation is contained in Paul's words to Timothy, second epistle, third chapter, fifteenth verse: "From a child thou hast known the Holy Scriptures, which are able to made thee wise unto salvation." Let us inquire how could the law of Moses and the prophecies of the Old Testament, which were the scriptures that Timothy had known from his youth up, make him wise unto salvation? Simply by showing him that Christ was to come, and by directing his attention to the new dispensation, so that he might discern it when it should come. Certainly the Scriptures could not baptize Timothy for the remission of his sins, nor confirm upon him the Holy Ghost by the laying on of hands. They could only be to him a "sure word of prophecy" unto which he, and all others who are seeking after truth, would do well that they take heed until "the day dawn, and the day star arise in their hearts." If, indeed, as Christians would have all believe, that the Old Testament Scriptures were able to save Timothy, they could save us as well. Then what would be the use of the writings of Paul and the other Apostles, which are now considered quite as good Scriptures, and rather better than those which Timothy had? Take whatever view we may, from the Bible, of the proposition that there is to be no more revelation, it turns out in every way ridiculously absurd. There is no such sentiment contained or conveyed therein; on the contrary, the book abounds in every part with predictions and promises of further revelations, the most definite and extensive, which are fulfilling and are yet to be fulfilled.

Having seen that there is no Bible reason for rejecting continous revelation, I would urge all our readers, and especially that portion of them who are being sent forth from time to time to preach the gospel, that they seek diligently for the knowledge of God, which comes by faith, through the inspiration of the Holy Ghost, and the study of the Scriptures contained in the Bible, the Book of Mormon, the Doctrine and Covenants, with other good books, until, like the well instructed scribe, you are abundantly able to give a reason for the hope that is within you; and this is not because it is written in the books, but because it has been revealed unto you, and you are commanded to testify of it to others, by the authority of the holy Priesthood and the power of the Holy Spirit. Therefore, as has been committed unto us, so we deliver to you, that you believe in, and teach the importance of continuous revelation.

F. D. RICHARDS.

## FROM THE MISSION FIELD.

**Baptisms.**—On August 9th, 1919, a baptismal service was held at Manchester, when five candidates received the ordinance of baptism, Elder Walter Roberts officiating. They were confirmed

at the water's edge by the following local elders: Arthur Johnson, Thomas Kirkham, James L. Jackson, Joseph Wiseman and John E. Simpson.

August 2nd, 1919, a baptism was performed at Penarth, Bristol, when one soul was baptized by Elder William H. Horlacher, and confirmed August 12th, 1919, by President Frederick G. Day. August 11th, 1919, three more were added to the Church at Llanover near Abergavenny. They were baptized by President Day, and confirmed respectively by Elders William H. Horlacher, Albert Biggs and Richard C. Thomas.

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**Outing.**—On July 26th, 1919, the Hammersmith Sunday-school had an outing at Richmond park, London, the party consisting of children and adults numbering about twenty; the day was spent enjoyably and interestingly in games and sports. Some male members of the company went on the river close by and had an hour's enjoyable rowing. Two elders from Deseret participated in the outing.

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**Branch Conference.**—A branch conference was held in Pudsey, Leeds conference, Sunday, August 3rd, 1919. At the afternoon service the branch was reorganized: Elder Nicholson Elliott, president; Elders S. Stead and W. Metcalfe, counselors; Lilly Sutcliffe, secretary; Nellie Mitchell and Emily Briggs, organists. For Sunday-school: Harry Craven, superintendent; Albert Craven and Fred Webster, assistants; Clara Harrison, secretary; Albert Craven and Sarah Annah Tompson, theological class teachers. A solo was sung by Clara Harrison. Elders Elliott, Stead, Metcalfe, and Lon J. Haddock from Liverpool, spoke on the great latter-day work. At the evening service the above officers were set apart. Lilly Sutcliffe sang a solo. President L. H. Whipple spoke, proving from the Scriptures that Christ and His apostles invited all converts into His Church by baptism and the laying on of hands for the gift of the Holy Ghost. A quartette was beautifully given by Brothers Stead and Tetley and Sisters Clara and Francis May Briggs. Elder Haddock, gave a rousing good talk, showing many prophecies of old and modern that were being fulfilled under our immediate notice.

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CONTENTS:

Devotion to a Divine Inspiration ... ... ... ... 529
The Seasons... ... ... ... 533
Poetry: La Sierra Madre ... 535
Editorial: What it does for them 536
Truth ... ... ... ... ... 539
Continuous Revelation ... ... 541
From the Mission Field ... ... 543

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